

The ANSGAR LUTHERAN

Crime and Christian Correction

By Paul E. Lippold
Sergeant, Portland Police Bureau,
Portland, Oreg.

Crime, corruption, and delinquency, spawned by the devil himself, are filling the streets of every city in our land. It isn't necessary to study lengthy reports of a Kefauver committee to discover this fact. Just look at our overburdened court dockets, the bulging walls of your prisons, juvenile homes, and asylums, and listen to the cry of these institutional superintendents for more space, more buildings, more personnel, to cope with increasing traffic. Your newspapers scream at you from their front pages the more sensational crimes, while the vital statistics on the back pages give the sober record of divorce and broken homes by the score. Sensuality is becoming more and more prevalent, but more alarming is the fact that our circles accept it without protest. The men of learning are expounding the theory that these sensual practices are not wrong in themselves; it is only our society has not yet accepted them. Sodom and Gomorrah did accept them. We pray God that America will not tolerate or accept them.

No Worse Today?

Are you one of those persons who said to himself: "Oh, conditions are no worse today than they were a generation or so ago. You hear more of delinquency today because of the greater publicity given these sensational stories, but conditions are actually the same"? If you speak like this maybe you are ignorant of the facts. Statistics gathered by our police departments, courts, and parole boards show the steady encroachment and increase of criminal activities in the United States. Or it could be that you are trying to deceive your own conscience, but you realize that somehow, as a member of the Church, you must share responsibility for these sins to which our America have fallen. Even if it is true that our forefathers were no

better than we, that fact would not relieve us of the Christ-given responsibilities for conditions that many of us tolerate today.

Moral Looseness

Why is ours an age of moral looseness? The past 50 years have seen greater changes in our way of living than any other period in history. There has been the struggle through two world conflicts, and you are now worried about the third. The younger generations have known only wars, forced hatred, political propaganda, and economic strife. Religious education in the home has become almost nonexistent and is even ridiculed by many, while family life has deteriorated. Religious faith among many people has declined; more and more have completely disregarded the authority of God's Word. Since they have not found or known the peace in Christ Jesus and complete submission to His will, they seek avenues of escape in sin and in submission to their own wills. They are aided and abetted in their drift toward a life of sin by the vileness of much of our so-called literature. A recent writer in the magazine **Writer's Digest**, speaking to embryo authors, tells them: "Give your readers sex, blood, and violence." Why? Because it is easier to sell vice than virtue. The glorification of crime in motion pictures and in so-called comic books creates the impression that crime is smart and that vice is in the natural order of things if you can get away with it.

Secularism

Today colleges are almost wholly secular in their outlook. Public school teachers are forbidden by law to apply the Gospel to their teaching. Many Christians believe that this purely secular teaching, where children are taught to depend upon their own wills

and their own abilities, rather than humble themselves before the will of God, is one of the chief causes of moral deterioration in this country. You have probably seen older children, particularly those of high school age, lose their religious faith because they could not make the faith imparted to them in their early childhood fit into the conceptions of secular education.

What to Do

What must the Church do to reduce the evil in our land, or, more to the point, what can you do? First, look into your own life, and push out the evil you find there. No generation has really taken hold of itself spiritually until its members have confessed and repented of their own individual sins. Do you give tacit approval to the dishonesty you encounter in your business and social activities, or do you declare openly your disapproval of sin? Do you smile when some acquaintance tells you of his income-tax hedging or another tells you how he split the over-charge to the insurance company with his garage man?

Speak Out

Speak out against greed, sensuality, intemperance, materialism, and selfishness. You are to hate evil with all the power at your command, but don't carry over your hatred of these sins to a hatred of the sinner who is the victim of these sins. Christ's new commandment is one of love; love of God and love of man, even though that man may be the lowest sinner. Jesus tells us that He came to minister to the needy, those who were sick of heart and soul; yet today many professed followers of Christ shun the known sinners of their town as though they were uncertain of the security of their own faith. You, too, should minister to those who have fallen along life's way. By showing your genuine concern for their salvation and giving witness of your own faith you can set your feet in the right direction.

(Condensed from Lutheran Witness)

News and Notes

W.M.S. BOARD MEETING

The Executive Board of the Synodical W. M. S. of the U. E. L. C. will meet in Blair at the Pioneer Memorial Building on February 11th and 12th. If there are any matters any district, society or individual wishes to discuss, will you kindly send the same to the undersigned before February 6th, 1954? Also any suggestions concerning the revision of our Constitution would be greatly appreciated.

Mrs. Carl E. Christiansen
Recording Sec'y of W.M.S.
of U.E.L.C.

R. 1 Kimball Road
Trufant, Michigan

NOTICE TO PASTORS AND CONGREGATION OFFICERS

Since I will be absent from Trinity Seminary for graduate work after February 1, 1954, it is requested that all requests for pulpit supply or other services from the Seminary be addressed to Professor Theo. I. Jensen, Dean of Trinity Seminary. This applies to requests for occasional pulpit supply, and also to requests for student service during the coming summer vacation months.

C. C. Madsen
Trinity Theological Seminary
Blair, Nebraska

Kenosha, Wis. Three men from that congregation have become Lutheran pastors. We believe they all serve in the U.L.C.A. Here are the names: Harry Baker, Columbia, Falls, Mont.; Milton Johnson, Colorado Springs, Colo.; Robert Heide, at present serving Bethany Lutheran Church of the American Ev. Luth. Church. at Racine, Wis.

Hartland-Pewaukee Parishes, Wis.
Rev. Thorvald Hansen, pastor.

A full calendar of activities has been observed by these congregations during 1953 and especially this fall. On Nov. 8th the Harvest Dinner at Pewaukee was served by the Guild with 150 people enjoying the fellowship and an hour of viewing films taken at various events of the congregation during the year. The film "Giving Thanks Always" was also shown on this occasion.

The Harvest Festival at Hartland was held Nov. 15. The Morning wor-

ship was attended by a capacity audience at which time an offering for debt retirement amounting to more than \$1,000 was given. Two hundred and ten of the morning worshippers remained to enjoy dinner together in the church parlors. The meal was served with the assistance of the women from the Galilee Congregation of Pewaukee thus giving the Hartland ladies an opportunity to sit at the tables with their families. The gesture was an expression of thanks to the members of Our Savior's Church for permitting their pastor to serve the new mission congregation. The afternoon program consisted of a panel discussion by the Luther Leaguers on the subject of "Stewardship" and music by the confirmation class.

Pastor Thorvald Hansen has recently conducted an adult confirmation. A total of 15 were instructed. Three were confirmed at Hartland and 12 at Pewaukee. In addition three other families joined our Savior's Church on that day. A total of 45 baptized members have been received into the Galilee Church since October.

Christmas was enjoyed with festival services in both congregations well attended. The Hartland Choir presented its annual candlelight service under the direction of E. Donald Ralph setting forth a theme of Christmas Bells with the church uniquely decorated to correspond with this theme. About 140 children presented the Hartland Sunday School Christmas Program under the direction of Marian Hansen. In Pewaukee the Junior Choir appearing in new robes (a gift of the Men's Club) and several adult singers joined the Luther Leaguers in presenting a Christmas pageant as part of the Sunday School program in which more than 80 children participated.

Galilee Lutheran Church will celebrate its first birthday in February this year. Her confirmed membership now exceeds 100, with a growing Sunday School of about the same number. They are looking forward to extending a challenging call to a full-time pastor through the joint efforts of the Home Mission Board of Synod and the Wisconsin District. The Galilee Con-

gregation is the third congregation to be developed by pastors serving Our Savior's Congregation in Hartland. In fact, being nearly ninety (the second oldest congregation in our synod) she can also say that she is "grandmother" to at least one congregation at present.

The Statistical Blanks, were sent Jan. 7th. to pastors and in the case of vacant congregations to the secretaries. If any of you have not yet received them, please let us know another supply will be sent.

Rev. P. C. Jensen, Blair, Ia.

THE SYNODICAL CHURCH COUNCIL will meet February 15-16 in the Pioneer Memorial Building beginning Monday morning at 10:00 o'clock, concluding Tuesday, 12:00 noon. All matters which should have their consideration should be in the hands of the undersigned by February 12.

Hans C. Jersild, President
Lawrence Siersbeck, Secretary

Europe's Protestants Warned Against Worship of Mary

Berlin, Germany—There can be no doubt that the deification of Mary widens the breach between Roman Catholicism and Evangelical Christianity, it was asserted here in a Protestant comment on the Papal proclamation of 1954 as a Marian Year.

Evangelisch-Lutherische Kirchenzeitung, official organ of the United Evangelical Lutheran Church in Germany, said Evangelical Christians "have a great deal of understanding for the characteristics of other churches, but when they teach what is obviously contrary to the Scriptures we cannot but clearly and definitely say—No."

"It is difficult to avoid the impression," Kirchenzeitung added, "that the emphasis given by the Roman Church to the unique position of Mary is a deliberate attempt to contradict Evangelical understanding of the New Testament and to put a definite stop to all attempts at meditation between the two churches of the kind that might be made by friends of the Una Sancta."

"However great our readiness to understand," (Continued on page 10)

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Editorials and Comments

Diluted Christianity

Some years ago we heard of a man who sold milk. Sometimes he did not have sufficient milk for all his customers, and so he added some water to it. The customers then got one fifth of water in each quart of milk. This was diluted milk.

You may dilute many things; you may also dilute the Christian faith. Take a part of the gospel and then add a part of your own. It may pass for the real thing for some time, but in the end it will fail, because it has no power to save, to forgive, to give the peace that man needs.

So when a pastor is ordained and he takes the vow that he will preach according to the confessions of the church, the church is trying to guard itself and the message it proclaims from being diluted with the ideas of man.

From one point of view theology is very simple. Here is a story of a boy, George, who was very ill at a hospital in London, England. One day a nurse comes into the room of some other nurses saying, "George will soon die, and he does not know how."

One of the nurses at once went to George's room and took him by the hand and said: "George, God made you, and God sent his Son to die for you and to save you, and now He comes to take you home to Himself."

George looked up to the nurse and said, "Will you say this again, nurse?" The nurse again said, "God made you, He sent His Son to save you, and now He comes to take you home to Himself."

George then looked up and said, "Will you then thank Him for me, lady," and then turned over on his pillow and died.

In this little incident you have the whole of the Christian teaching described. There is nothing uncertain about this view. There is nothing relative about it.

We heard a group of pastors in a ministerial association get on to the question of theology. One said to another, "Well, that is your opinion." Another said, "The whole thing is a matter of definitions." A third said that the idea of being saved by the blood of Christ never made sense to him. These men wanted to explain the whole thing, and what they could not explain with their big (little) brains was not important.

Whenever a man speaks of these great questions of our faith as a matter of definitions, he is on a slippery ground, and he may not be certain about his own salvation himself.

He is diluting the Christian doctrine and he may, even though he is ever so well meaning, lead his people astray. The great need is that the Christian message be proclaimed doctrinally. Without Christian doctrine, people are at sea.

The most difficult Christian doctrine is the one allowed to before. In all our adult classes we have found

that it is very difficult for man to accept that he cannot make it himself. The natural way is to think that when a man does his best, he will satisfy God.

It is also natural for a preacher to fall into this error, for this pleases people. It does away with the idea of being utterly lost and condemned. It does away with the idea that Christ took the rap for our sins, and that His blood cleanses us from all sin.

Without these fundamental doctrines, the Christian message becomes a mere moralizing discourse of the law. We become idolators worshipping our own intellects and our own understanding and definitions instead of God.

We are well aware of the fact, that a man may be very orthodox and hold all the cardinal doctrines of the Christian faith without having that faith. That is another form for rationalism. But in our fear of dead orthodoxy let us not go into the other ditch doing away with the fundamentals, the only things that can make the sinner repent, and the only things that can give him a saving faith.

Catholic Prayers in January

G. T. Bergan, Archbishop of Omaha, Nebraska, has issued a call to prayer January 18-25. The prayers are prescribed by the Pope. Let us quote them and make a few comments:

Jan. 18—Feast of St. Peter's Chair at Rome. The return of all the "other sheep" to the one fold of St. Peter, the One Shepherd.

Jan. 19—The return of all Oriental Separatists to Communion with the Apostolic See.

Jan. 20—The submission of Anglicans to the Authority of the Vicar of Christ.

Jan. 21—That the Lutherans and all other Protestants of Continental Europe may find their way "back to Holy Church."

Jan. 22—That Christians in America may become One in communion with the Chair of St. Peter.

Jan. 23—The return to the Sacraments of lapsed Catholics.

Jan. 24—The conversion of the Jews.

Jan. 25—Feast of the Conversion of St. Paul. The Missionary conquest of the world for Christ.

You have noticed that nearly all the prayers aim at the return of all other Christians to the authority of the Roman Church.

The Pope is called the Vicar of Christ. Vicar means substitute, so the Pope claims that he is Christ's substitute here on earth.

On January 19th, the prayer is for the Eastern church, or what is generally called the Eastern Orthodox Church.

(Continued on page 10)

My Pastor

By One Who Sits in the Pew

I am not permitted the privilege of hearing him very often. While he stands before his congregation to bring the congregation a message from God, I am usually filling some pulpit elsewhere. It has been a rich experience to be a pastor having a pastor. It has been an experience full of instruction. It has made me more aware of what our people think as they meet the Lord's Day with plans to go to God's house for worship. Last Sunday as we made our way to church, I found myself praying, "Lord, bring me real food for my soul. Bring me a message which will draw me into your presence, and send me forth with a vision of You which will make me adequate for the mission to which You have assigned me."

Then the hour of worship began with a stillness that encouraged attentiveness to whatever God had for my soul. My pastor came to the altar. There was no pomp of display in his entrance. And when he began to pray I knew that he was himself aware of coming into the presence of God. Each of us has his or her own preference. Personally, I find it so much easier to pray in the Collects when they are not chanted; but he chanted them so that I found myself praying with him.

It was the sermon which stirred my soul to deep thankfulness for the gift of my pastor. He had spoken only a few sentences before I became aware of the prophetic approach in his message. He made the God of all ages speak to my soul. He did not speak in such a general manner that we could think that he was merely speaking to our time. He spoke to every person in that gathering. They knew that he had been alone with his God, and that he came to us as our pastor to

bring us a word from the Lord. How he painted sin! He unveiled the very sins that might be doing the destructive work in our lives. Then, on that background he proclaimed forgiveness till it became a personal absolution to anyone who would believe. I cannot imagine anyone leaving the church and saying, "What a lovely sermon you preached today." It was anything but lovely. It made sin gruesome. He must have stepped on many toes that day. He must have known that he would do that. Yet he spoke with a loving pointedness of one who knew that this was his message to the people which his Master had given him to bring to them. One sensed no fear of offending. One sensed only a heart reaching out like Christ did for the salvation of everyone in the audience. Then came the clear echo of his closing words. With boldness and joy he proclaimed full forgiveness to Christ to the most needy of sinners. He knew what his Master would do for every suppliant at the mercy seat.

But this is what gripped my soul as I walked quietly from God's house: That was the way my pastor preached the last time I heard him. The response of my soul was this: "What a privilege to go on my way praying with confidence that God would work mightily by His Spirit to make His Word bear fruit in this congregation. There will be a fellowship of praise with my pastor next Sunday. I know the people he speaks to then will hear a prophetic voice that has power to unveil the real need of their hearts, and then power to forgive and cleanse and transform for His glory.

Thank you, God, for my pastor.

—Lutheran Herald

Who Builds the Church?

Who builds the church—the engineer?

The architect, the workmen grave?
The draftsmen of the crew who rear
Steel girders to sustain the nave?
The unseen men who pour the steel
That belches from blast furnace door?
The gang who loads of mortar wheel?
The men who concrete pillars pour?

Who builds the church? The spirit
fine

Whose preaching makes its folks di-
vine,

The thrilling, surging plan of God
To guard the ways their fathers trod,
And makes them all empowered feel
To do the things his signs reveal.

Who builds the church? Those saintly
souls

Whose gifts are brimming incense-
bowls,

Who nothing have but daily bread,
Yet give of this, his feast to spread.

Who builds the church? Each child
and man

Who lends some talent to the whole
All blended to achieve his plan,
All fruiting in a Gothic soul.

God builds the church from all the
skills

Of human minds and human wills;
From stalwart brawn and brilliant
brain;

From artist-dream and muscle strain
From childhood's mites, from gifts
age,

He builds his church, our heritage!

—Madeleine Sweeney Miller

CHURCH NEWS FROM HERE AND THERE

Ask Favorable Move

in Lutheran Merger

Minneapolis, Minn.—The Church Council of the Evangelical Lutheran Church has recommended that the ELC's biennial convention next June adopt a set of resolutions covering polity and organization for a proposed merger with three other Lutheran bodies.

The "blueprint" was prepared by a joint union committee of the ELC, the American Lutheran Church, the Lutheran Free Church and the United Evangelical Lutheran Church, which have a combined membership of more than 1,800,000.

The ELC Church Council, made up of Dr. J. A. Aasgaard, president, and residents and lay members from each of the Church's 10 districts, said the report is "an outstanding example of painstaking effort in the field of Christian cooperation."

The Council called upon the convention to adopt the report "as a tentative step basic to and necessary for further steps toward merger."

Under the plan worked out by the joint union committee, a definite vote on a merger is to be taken at the 1956 conventions of the bodies involved in the negotiations.

The action recommended by the ELC Church Council also calls on the convention to elect a new union committee, which, with similar committees from the other bodies, would be empowered to draft prospective articles of incorporation, constitution, by-laws and articles of union for the new church.

French Bishop Warns Against Revival of Gallicanism

Paris—A warning against "seeds of distrust with regard to Pope Pius XII" and a revival of Gallicanism was sounded by Bishop Henri Chappoulie. Angers in a pastoral letter written in connection with the Marian Year. (Gallicanism was the doctrine of the national party in the Roman Catholic Church in France, adopted in 1682, which led to restriction of the Papal power and extension of the national church. It died a natural death after the dogma of the Pope's Infallibility was declared by the Vatican Council in 1870.)

"We must oppose a resuscitation against the Church of Rome of a Gallican mentality," Bishop Chap-

poulie said, "which will profit not as in the past the civil powers, but this new power of our age—the press."

The warning has provoked widespread comment and is generally interpreted as referring to the reaction of a large number of French Catholics and clergy with regard to the recent Vatican decision that stricter controls be placed on the worker-priest movement in France.

Sections of the press have severely criticized the Vatican ruling and have attacked those prelates who advocate "missionary workers" favored by Rome in place of the worker-priests who undertook full-time industrial occupation. Those members of the French hierarchy who supported the latter movement are described in these press reports as "progressive."

Protestant Editors Protest 'Martin Luther' Ban

Toronto—A protest against the Quebec ban on the motion picture "Martin Luther" was sent to Prime Minister Louis St. Laurent and other Canadian political leaders at Ottawa by the Canadian Church Press Association, an organization of Protestant editors with headquarters here.

The statement charged that the ban by the Quebec Board of Censors did "grave injustice" to 400,000 Protestants in the Montreal area alone by denying them a chance to see the Luther film biography.

At least, said the protest, the Board should permit the picture to be shown in churches and schools.

"But beyond that, those who are not of the Protestant tradition and who desire to see the picture," the editors said, "should be permitted to see it in order that they may understand better some of the reasons which created the Protestant Reformation and which still make it a vital force in the world."

The statement was signed by Dr. John McNab, Presbyterian, chairman of the Association, and the Rev. Harold Trinier, Baptist, secretary.

Copies were sent to heads of the opposition parties in the House of Commons; Premier Maurice L. Duplessis of Quebec and Alexis Gagnon, chairman of the Quebec Board of Censors.

When the board refused to grant a license for the film, Mr. Gagnon said

the action had been taken in the interests of "social peace."

The Protestant editors' protest noted that the picture had been named by the (United States) National Board of Review as one of the 10 best films of the year. The statement also said great care had been taken to guard its historical accuracy.

"There can be no national unity in Canada," it added, "without the reciprocal and mutual will to understand one another . . . There is every need . . . of avoiding any step which might seem to justify the criticism now being hurled against the Churches of Jesus Christ for their alleged obscurantism."

Vienna Reports Say Beria Asked For Bible

Rome—The Vatican Radio took note of reports circulating in Vienna that Lavrenti P. Beria, former Soviet Deputy Premier, had asked for a Bible to read in his cell just before his recent execution.

The Soviet government announced Dec. 23 that Beria, longtime head of the secret police in the U.S.S.R., and six of his aides had been shot after a six-day secret trial on charges of attempting to "seize power and restore bourgeois, capitalistic rule" in Russia.

A member of the Russian revolutionary movement since 1915 and a Communist cell leader since 1917, Beria became head of the Communist State's secret police in 1938.

Movie On St. Paul Set For Popular Run

Hollywood—A feature-length motion picture based on the life of St. Paul will be released Jan. 18 for showing in movie theatres over the country, it was announced here by Cathedral Films.

Production of the film, entitled "Magnificent Adventure," was supervised by the Rev. James K. Friedrich, Cathedral's president.

Mr. Friedrich noted that it is only the second picture in Cathedral's 15-year history to be produced primarily for release to regular movie houses. The bulk of the company's production is designed for showing in churches, schools and on TV.

He said that the box-office success of a number of recent movies having a religious theme and the impact they have had upon the public led Ca-

thedral to the decision to aim "Magnificent Adventure" for use in regular theatres.

The film, for which Arthur Horman wrote the screen-play, was directed by John Coyle. Nelson Leigh plays the role of St. Paul. The supporting cast includes Onslow Stevens and Grandon Rhodes.

Says American Negroes Lack Proper Leadership

Atlanta, Ga.—American Negroes are suffering from a lack of proper leadership by members of their own race, Dr. J. H. Jackson, president of the Baptist National Convention, Inc., said here.

He was Atlanta's 1954 Emancipation Day speaker, addressing an overflow congregation at the Municipal Auditorium.

"Our people should come forward and invest their knowledge in race-building," Dr. Jackson declared. "We need leaders today like Joshua and Moses, men with vision. Negroes today are facing great problems and such problems demand the application of great principles."

He admonished his audience "not to be a whining people, expecting to get something for nothing," and said Negroes should "organize their own capital and give employment to their own people."

The observance was in celebration of the 90th anniversary of Abraham Lincoln's signing of the Emancipation Proclamation. Atlanta Negro churches joined with the National Association for Advancement of Colored People to sponsor the event.

Bishop Oxnam Warns Of 'Canned' Newspaper Opinion

St. Louis—A leading Methodist churchman warned here against the substitution of "predigested, canned opinion" for independent thought in the American press.

Bishop G. Bromley Oxnam of Washington said he saw a growing tendency among editors to parrot one another.

"Too few are making up the minds of too many" in the United States, he declared, and the future of freedom is endangered as a result.

Bishop Oxnam spoke at a Y.M.H.A.-Y.W.H.A. Liberal Forum.

Besides the danger from "canned opinion," the bishop said, freedom is in jeopardy from those persons who undermine confidence in government, the Church and the schools.

"They play the very game that suits the Communists, since a highly disciplined minority such as the Communists must discredit existing authority before seizing power," he said.

Bishop Oxnam, who appeared voluntarily before the House Un-American Activities Committee last July, said he had no objection to Congressional investigations as such, recognizing that they were necessary as a basis for legislation.

But he said the present committees were not "getting at the real Communist threat" or inquiring into the cause of the Communist variety of subversion.

Bishop Oxnam also warned against forgetting that man's initial duty is to God, not to a political party or a nation. Power, he said, must be brought under democratic control and justice made available to all.

Referring to millions of economically wretched persons in other lands, he said:

"Unless we can convince these people we have the answers to problems of power and justice, they will turn elsewhere."

The bishop praised President Eisenhower's recent proposal of an atomic pool for peaceful purposes.

Liquor Purchases Exceed Charity Contributions

Minneapolis, Minn.—The American people are spending twice as much per minute for liquor as they are for religious, charitable and educational institutions.

This was one of the findings reported here by the family economics bureau of Northwestern National Life Insurance Company.

During 1953, according to the bureau, the American people contributed \$8,500 a minute in religious, charitable and educational donations and spent \$17,000 a minute for alcoholic beverages.

Other national per minute expenditures by the American people last year were:

Federal taxes, \$135,000.

State and local taxes, \$38,000.

National defense, \$85,000.

Foreign aid: \$11,000.

The bureau calculated American income at \$600,000 a minute.

One Reason Why They Push for U.M.T.

Few recommendations of a presidential commission have received as frigid a reception as has been given the recent report calling for adoption of universal military training. Almost nobody has had a kind word for it. If it were not that the commission is headed by the general manager of the **New York Times**, Major General Julius Ochs Adler, thus insuring for its proposals the support of that paper, they would have commanded no important approval whatever. Public

opinion has been especially outraged by the lottery feature in the current UMT scheme. The present draft is far from equitable, as the commission's report had no trouble in showing. But the idea of leaving the careers of America's young men to the decision of a wheel of fortune is worse than any present inequities. The nation will have none of it. Rejection has been so spontaneous and so widespread that this latest UMT plan may not even be submitted to Congress. Why do these commissions, loaded with generals and admirals, keep on proposing something which the nation has so often shown it does not want? Many factors are involved, but one which cannot be left out of account is the effect UMT would have on keeping at high levels the number of flag officers. On September 1, 1953, figures gathered by the **Chicago Tribune** showed that there were 1,235 generals, admirals and other officers of flag rank in the army, navy and airforce. This meant one for every 2,753 men, including subordinate officers. This compares with one for every 6,000 during World War II. The proportions are so out of line that sooner or later congressional drives for economy are sure to catch up with them. UMT would be one way of making the proportion of brass hats to men in uniform look more reasonable. This is not the only reason why some in the Pentagon will never give up working for UMT. But it is one reason.

Lutheran Churches Win Awards For Modern Design

Knoxville, Tennessee—Two Lutheran churches, both built in modern style, received top awards for church design by the Church Architectural Guild of America at a three-day conference here on church architecture.

First prize for churches seating less than 300 went to Christ the King Lutheran Church of Van Nuys, California, a member of the Augustana Lutheran Church.

First prize for churches seating 300 or more was awarded Mount Zion Lutheran Church of Minneapolis, Minn., which belongs to the Lutheran Church-Missouri Synod.

New Record Set By 1953 LWR Thanksgiving Drive

New York—Lutheran World Relief's 1953 Thanksgiving Clothing Appeal brought 2,622,238 pounds of used clothing into the warehouses of the National Lutheran Council's material aid agency, it was announced here by Bernard A. Confer, executive secretary of LWR.

(Continued on page 13)

Our Foreign Mission Fields

Edited by Rev. K. R. Jensen, Viborg, South, Dakota

Missionary birthday: Rev. Arnfeld Morck, Apartado Aereo 1482, Medellin, Colombia.

DEDICATION ECHOES

Harold Olson, Colombia

There are times when nerves tingle in the spinal cord, from fear but from the sheer joy of a happy experience. One such came on Saturday night as we were getting the church ready for dedication. It was already dark, sprinkling a bit; and the seven young men had already carried twenty-three of the heavy pews up from the basement, down the driveway, up the steps to the auditorium of the church. For those who had struggled to get the church built it meant a lot as those young men put their shoulders to the last pew, singing all the way, "Firmes y adelante, huestes de la fe" (Forward Christian Soldiers, Marching as to War).

Dedication Sunday was drawing to a close and we were waiting for a bus. At the bus stop we met Don Jesus and his wife, who started coming to our meetings a year and a half ago and took their stand for Christ. It was interesting to see the enthusiasm of this young couple as they told of their joy in seeing one of their relatives at the meeting that night. Three weeks later I met the same couple downtown and again they were thrilled over the fact that they had been able to convince her uncle to go to church.

One week after dedication our first confirmation service was held in the new church. Six young people were confirmed by Pastor Quanrud. The blessing of that day was brought to us in the testimonies that some of them gave at the Institute. One, Carmen, working her way through high school, wrote in an exam, quoting Philippians, "He that hath begun the good work in you will perfect until the day of Jesus Christ," and said further, "This verse is one of my favorites because it is a promise that God gives us. Now that I am confirmed and have decided to serve Christ, I am sure that God will keep working in me and each day will perfect His work in me."

Then there was the inspiration of Hilma, who, since graduating from the Bible Institute, has faithfully served as primary and vacation Bible school teacher and home worker. Sincere in her consecration we were able to see the willingness with which she heeded her pastor's request to go back to her home area and there do personal work, having Bible studies and conducting vacation Bible schools she would be able to do on.

On Sunday we rejoice as new people, passersby, enter the open door of our beautiful church and some shyly enter, for it is perhaps the first time they have been at an evangelical service. Thank God some will stay to listen and tell us that they are blessed.

MY FIRST CHRISTMAS IN SANTALISTAN

By Naomi Torkelson

I eagerly awaited the Christmas season, the first one away from my loved ones and in an entirely new setting. Now that the Christmas season is over, I know that this Christmas has been one of my happiest and one that shall carry many precious memories in the years to come. On Christmas Eve, the Sunday School children had their Christmas program. It was just at dusk and the church was beautifully adorned with poinsettias, leaves strung along the arches and candlelight blending into the festival spirit. Candelabras were placed up the center aisle and candlelight, glowing in the clay pots placed around the altar railing and pulpit, lightened the darkened church. After the children had given their recitations and sung their songs, each worshipper was given a lighted candle and marched singing Christmas carols from the church to the mission house. There they were invited into the living room where they sat around the Christmas tree, blending their harmonious voices into some more of the Christmas carols. After a short devotion, each was given a gift from under the tree. Thus we were reminded again that even as we enjoy sharing gifts with one another, so God desires to impart to us the blessing of the Gift which He gave that first Christmas Eve.

On Christmas morning I was awakened by melodious singing, and when I arose I discovered that the compound people had come to wish us a Blessed Christmas. It was an experience which I shall never forget. After singing some of the Christmas carols, the pastor had a short devotion, after which they greeted us in their customary way. On Christmas Day we attended worship service here and were invited together with the Bjerkestrands to one of the neighboring stations for tea in the afternoon.

Since I first opened my eyes in Dumka, I find many things that have impressed me. The more I am with the Santals, the more I say "How can anyone but love them." The Santals are a very clean people and their homes are likewise kept clean. It was very interesting to walk around the living quarters of the compound workers during Christmas and to see how nice and clean they had prepared their homes for the Christmas season. Usually when I have seen a Santal, there has always been the smiling face which has greeted me. Yes, one can tell the difference between the Christian and the non-Christian both in cleanliness and in disposition. The gracefulness of the people is also quite outstanding, in the way in which they carry themselves, in their clothes and in their homes. They love bright colors which are very becoming on them. On Christmas Day there were many varied colors in the saris which the women wore.

Thy Kingdom Come

SKETCHES FROM A SUMMER TOUR IN COLOMBIA

By F. W. Thomsen

III. By Stern-Wheeler up the Magdalena River

Early in the morning we left Cartagena to return to Barranquilla where we boarded the **Medellin**, a river boat. Soon the stern-wheeler was on its way to Puerto Berrio, five hundred miles up the Magdalena River, pushing a barge containing seven or eight carloads of freight.

The three classes of passengers were divided by decks. On the lower deck the crew and the poorer classes were quartered, sleeping on the bare deck or on brilliant-colored hammocks strung in rows back of four scalding hot boilers. The second deck was comfortable but often extremely crowded; the menu there was so completely foreign to us that we found it impossible to make use of these intermediate accommodations. Our quarters were on the top deck, which in their language was termed "de luxe" but in our language would be termed "very ordinary."

We were served good three course meals in comfortable surroundings. From our deck we could look down through the openings of the stairways to the two lower decks where the passengers were eating much simpler food. This was especially true on the lowest deck, where we could see the poor of Colombia being fed a mixture of rice, potatoes, and a little meat; all was placed in one little bowl; these passengers sat on the deck as they dined.

Early the following morning I awoke as the sun, not yet risen, was barely casting a faint glow into the hazy sky. The powerful steam engine was still turning the large paddle wheel. With each stroke it seemed to say "Forward! Forward!" Forward like the Kingdom of

God, forward, upward, onward, up the rivers, through the swamps, over the plains, into the mountains of Colombia—and of all the world.

On the shore we saw small rust-red brick kilns against a background of banana groves. Here and there were primitive cottages set in the thick jungle growth. The scene changed slowly, very slowly, for we were only travelling at the rate of seven miles per hour. A church tower of a light gold color rose above the luxuriant tropical forests. We passed small fishing boats dependent for movement on sails patched like crazy quakers. Small dugout canoes carried cargoes of fish, bread, and other supplies. In one of the dugouts a man in the prow was paddling while another man was seated in the center of the dugout holding the tail of a donkey to prevent it from jumping overboard; this whole operation seemingly was directed by a third man seated at the stern. At this moment a woman appeared on deck; she was dressed in blue and wore her black hair in neat braids. She was serving coffee to all who had ventured to open their eyes at this early hour; to those still in the cabins she handed the coffee through the windows. She was about forty-five—in Colombia we don't have exact ages but say "about . . ." This woman could say "about thirty-five" and no one would object.

The stern-wheeler moved along at a distance of a few feet from the west bank of the half-mile-wide Magdalena River, giving us an opportunity to observe life on the bank at close range. A man carrying a large earthenware vessel was going down to the river to get water for household use. Brilliant red and orange tropical flowers bloomed along the bank. At twilight the parrots began to screech in the distant jungle.

How to Keep Lutheran Youth on Farm

"How can we encourage our young people to get started in farming, to get their roots down in their home community?"

This was the question which most Lutheran farmers asked at a recent series of one-day rural Church rallies in north central South Dakota and south central North Dakota, sponsored by the National Lutheran Council, Chicago, Illinois.

About 350 rural pastors and laymen attended the four one-day conferences: November 2—Wishek, North Dakota. November 3—Hosmer, South Dakota; November 4—Redfield, South Dakota; and November 5—Warner, South Dakota.

Pastors and laymen were divided into groups of eight for "buzz sessions" at which they discussed the general topic: "How can the Church serve more effectively in your community?" At the end of the period each group reported on its ideas to the larger group. At all four meetings members expressed concern over the problem of keeping young people on the land so that rural Lutheran churches will remain strong.

Principal speakers at each of the rallies were Dr. E. W. Mueller, secretary of the Rural Life Program of the Division of American Missions, National Lutheran Coun-

cil; and O. Leonard Orvedal, rural life commissioner of the North Dakota District of the Evangelical Lutheran Church. All Lutheran churches in this area were invited to send members to the rallies.

Urging his listeners to "possess the land to the glory of God," Dr. Mueller said it could be done by the right attitude toward work and toward property, a concern for the preservation of the land, and by passing on the equity of the land from one generation to another to people of like faith.

"We need a countryside inhabited by God-fearing people who are willing to have their lives count in the interest of preserving Christian values, who are willing to work in the interest of building Christian communities that are secure, beautiful and devout," he said. Discussing "The Economic Pattern in Which the Rural People Must Function," Mr. Orvedal called Rural America a "garden of the world."

"The American scene," he said, "provides a unique opportunity for the church in the open country as well as in the crowded cities. Rural communities are availing of the parity principle for economic health. Similarly the rural church must be undergirded with parity application for its spiritual health."

A Faith That Works

By Harold R. Medina

Judge of the District Court of the U.S.A. for the
Southern District of New York

There is much in the Bible about judges, but I do not recall any occasion on which a judge has been called upon to discuss the impact of religion upon the performance of the judicial function. Perhaps this is because this is an intimate matter—thoughts about which one is likely to keep to one's self.

I suppose I am a more or less typical American. From boyhood I have had an implicit and unquestioning faith, which I got when I attended the classes in the Episcopal church at Ossining, New York, in preparation for my confirmation. Like most other people I know, I wanted to be a better Christian but, as I look back over the years, I find that I did comparatively little to put this wishful thinking into effect.

As a law student and as a lawyer, I fought hard for what I thought was right, and I had a deep and almost passionate interest in the rules of law and the history of their development. They were the tools of my trade and I worked hard with them.

It was not long after I became a judge that I began to feel a new sense of responsibility. It is something very difficult to explain. It was not simply that I wanted to be right and that I took my duties seriously. There came a feeling that everything I did, even the decision on nice questions of interpretation of mere rules of procedure, was in some way becoming a part of a huge fabric which on the whole was part and parcel of the moral law governing mankind and which must of necessity be of divine origin.

As I passed upon the credibility of witnesses and as I wrote my opinions and formulated my judgments, I gradually came to realize that I was weaving my small part of this huge fabric; and I knew that I would not perform my task aright unless I was constantly mindful of the fact that all these matters, large and small, would be mere futility unless I tried to make each one fit into its proper place in the moral law which governed all. Right here is the part that is difficult to explain. I was still reasoning as a lawyer. The fundamental principles of law were the same. I was still manipulating the techniques of my profession as before. But there was some subtle force, the impact of which was new to me, which was spiritual in quality. It was as though someone were always watching me and telling me to make every sure that my rulings and my decisions were fundamentally right and just.

You know we judges are the servants of the people, we are all government officials in our particular type of democracy. But I think it will not be difficult for you to see from the things I have been telling you about that it didn't take me very long to perceive that we judges are servants of Someone Else, too.

Fortunately for me, I was taught to pray from so early a time that I cannot remember going to bed at night without saying my prayers. And only once in all these years have I failed to do so. I remember that occasion very vividly. It was my first night in boarding-school, when I was about fourteen years old. And in all the excitement of my room at school and my new roommate, and in the general bewilderment, I forgot to say my prayers.

Now I need not tell you that the toughest part of the judge's work is sentencing the people who are convicted or who plead guilty to the various offences. I had always wondered what I should do if at the time of sentence some prisoner was impudent to me. It seems so clear that in the stress of such an occasion the judge should not mete out a greater punishment from some feeling of personal pique.

A woman's tongue makes justice deferred

One day this happened to me. You may not know it, but the fact is that, of the millions of government cheques that go out through the mail from day to day, many are placed in mail boxes on the ground floor of 'walk-up' apartment houses and furnish a constant temptation to people in distress, or to those of naturally predatory instincts. Most of the time they get caught and, as it is a federal offence, they come before the judges of my court.

On this particular occasion a woman who was soon to become a mother came before me, and I struggled away with the probation report and with questions to see what I should do. She suddenly burst out and gave me a tongue lashing that was a work of art. After reflecting for a moment or two, I made up my mind that it would not be right to sentence her that day, and so, over her resounding protests, I put the matter off for a week.

The following Sunday I was sitting in my pew at St. James' Church when the Rector, at a certain point in the service, said that he would pause for a moment or two so that every member of the congregation could make a silent prayer in connexion with whatever matter was troubling them. I prayed for that woman just as hard and as fervently as I knew how.

Faith proclaimed and mercy given

A day or two later, she was back there in court standing before me. I told her about what I had been going through; I told her that I had prayed for her in church. And the outcome was that I gave her a suspended sentence. I do not think there is very much chance that she will be in my court or any other court again.

I do not see why a judge should be ashamed to say that he prays for divine guidance and for strength to do his duty. Indeed, there came a time not so long after the incident I have just described, when I did the most sincere and the most fervent praying that I ever did in my life.

I suddenly found myself in the midst of the trial of the Communists. It took me a long time to realize what they were trying to do to me. But as I got weaker and weaker, and found the burden difficult to bear, I sought strength from the one source that never fails.

Let me be specific. There came a time when, doubtless due to previous planning, one of the defendants on the stand refused to answer a question, pleading a supposed constitutional privilege which obviously had no application. I gave him time to consult with his counsel. I held the matter in abeyance overnight to make sure that I was making no misapplication of the law, and then, the next day, I sentenced him to prison for thirty days, unless he should sooner purge himself of contempt by answering the question.

Pandemonium broke loose. The other ten defendants and their lawyers, and many of the spectators, rose to their feet; there was a great shouting and hullabaloo, and several of the defendants started toward the bench.

In all that excitement, I felt just as calm as I do now. I did not raise my voice, and I singled out several of those men, identified the language they were using, got it on the record, and sentenced each of them to imprisonment for the balance of the trial.

My unguided will alone, and such self-control as I possess, were unequal to this test. If ever a man felt the presence of Someone beside him, strengthening his will and giving him aid and comfort, it was I on that day.

And so it was later, when I finally left the courtroom one day and went to lie down, thinking that perhaps I should never go back. But, after ten or fifteen minutes, I was refreshed and I did go back; and I gained in strength from that moment on to the end.

After all is said and done, it is not we who pull the strings; we are not the masters, but the servants of our Master's will; and it is well that we should know it to be so.

(Condensed from *The Evangelist*)

CATHOLIC PRAYERS IN JANUARY

(Continued from page 3)

Some have also named it the Greek Catholic Church. The Anglicans are the Episcopalians.

On January 21, the Lutherans and all other Protestants are mentioned. On January 22, the Protestants, including the Lutherans, in America, are to be prayed for.

It is of course fine that the Pope orders that prayers be said for us, but we find it rather difficult to believe that the Pope is so naive as to think God will pay any attention to such prayers.

They show that the Roman Church does not consider us members of the true church. We are outside the fold. We may perhaps be saved in spite of this because of the mercy of God, but it would be so much better,

if we were members of the Roman Church.

We believe that there are a good many Christians within the Roman Church even though they hold so many false doctrines that obscure Christ. We feel sorry for the Roman Church, which has been persecuted so much behind the iron curtain. But again we ask, Why has the Roman Church so little influence in these countries? Why did they fall like ripe plums right into the lap of communism? Why is it that the Protestant Churches and the lands where Protestantism generally prevails, have been able to withstand atheistic communism so much better?

We believe it is because Protestantism, in spite of all its human weaknesses, always gets closer to Biblical truth.

NEWS AND NOTES

(Continued from page 2)

further understanding, neither we nor Roman Catholics should have any doubt but that the emphasis given by the Roman Catholic Church to the worship of Mary goes directly against the main emphasis of the Reformation and the basic truth of the New Testament," *Kirchenzeitung* claimed.

German Protestant sources here also quoted a statement on the same subject by "Le Messager Evangelique,"

organ of French Protestants, which warned that "during this year we shall have to put a great deal of emphasis in Bible classes and in religious instruction on what Scriptures say of the Virgin Mary."

"We are not entering upon a Year of Mary or an Age of Mary," the Protestant publication in predominantly Roman Catholic France said.

Adding that Protestants honor Mary as the mother of the Lord, "Le Messager Evangelique" warned that "it

would be very regrettable if the ever greater emphasis given to the worship of Mary were to put Christians before the alternative: Jesus or Mary."

"It happened once before in the history of Christianity that all the worship and love of men turned to Mary, and Christ was left in the background as the Judge of the World," the French publication said, but for Protestant "this year and the coming years will remain the years of the Lord."

(Continued on page 15)

BY THE FIRESIDE

THE WEAVER

Life is but a weaving
Between my Lord and me;
Not choose the colors
Worketh steadily.

When he weaveth sorrow
I in foolish pride,
That he seeth the upper,
I the under side.

Will the loom is silent
The shuttles cease to fly,
God unroll the canvas
To explain the reason why.

Mark threads are as needful
The weaver's skillful hand,
The threads of gold and silver
The pattern he has planned.

—Author Not Known

THE SHIPWRECKED BIBLE

ALEXANDER DUFF, the great mis-
sionary sailed for India on the **Lady**
and. His clothes, his prized pos-
sessions, his library of eight hundred
books were all on board. And then
in a few miles of India, a ship-
wreck occurred.

All passengers were all saved. But
the possessions of all the passengers
were lost at the bottom of the sea. On
the beach, Alexander Duff looked
out to sea, hoping against hope that
some part of his possessions might be
washed up on the shore.

When they saw something—some-
thing small, floating on top of the
sea. Nearer and nearer it came,
and anxious eyes watched it. What
could it be? The missionary waded
into the water, got hold of the float-
ing object and returned. What was

the Bible! Of all his books, of all
his possessions, that single Book was
a saving! Alexander Duff took
the rescued Book to be a token from
his Lord—took it to mean that this
Book was worth all his books, and
all his possessions.

Heartened, Alexander Duff be-
gan his career as a missionary in In-
dia. The very next day, reading from
the Bible, he began his first class—a
class of five boys meeting under a
fig tree. A week later the class
swelled to three hundred listen-

ers. Several years later a beautiful
fig tree stood on the spot where the
fig tree had been—and one thou-
sand students of the Gospel raised
their voices in prayer and hymns to
Christ.—**Youth's Comrade.**

HANDICAPS

Two ministers called on a man who
had been bedfast for 2 years. The
man's 3-year-old nephew, who is blind,
lived in the same house. As they left,
one of the ministers put his arm
around the little boy's shoulder, and
said: "Good-bye, Vernie. We prayed
for you, too."

"Why me?" Vernie asked. "I can
walk."—**Good Business.**

VALUES

A roving reporter stopped 6 people
on the sidewalks of New York and
asked: "What was the most important
happening in history?" Five replies,
from 2 men and 3 women, were as
varied as might be expected:

"The settlement of Jamestown by the
English."

"The defeat of the Saracens at
Tours."

"The splitting of the atom."

"The deaf of the Japanese."

"The invention of the wheel."

The sixth answer came from a 14-
year-old schoolboy: "The birth of
Jesus Christ."—**Evangelical Press.**

HIDDEN LIGHT

"Where is the candle that I lit in
thee?"

The Master cried.

I trembled at his side;

"It's hidden here, beneath this bushel,
see?"

I feared lest others know, and laugh
at me."

"You thought to hide,

Within one bosom small,

A gift intended for the good of all?"

His sad look pierced my heart,

And tore the selfish bushel wide
apart.—**Ethel G. Bemis.**

THREE THINGS COME NOT BACK
Remember, three things come not
back:

The arrow sent upon its track—

It will not swerve, it will not stay

Its speed; it flies to wound, or slay.

The spoken word so soon forgot

By thee—but it has perished not;

In our hearts 'tis living still,

And doing work for good or ill.

And the lost opportunity

That cometh back no more to thee.

In vain thou weepest, in vain dost
yearn—

Those three will never more return.

From the Arabic.

RADIO AND NERVES

Dr. Walter Alvarez, of the Mayo
Clinic, declares that radio is not doing
the nerves of the American people any

good; on the contrary, he says, radio
is an enemy of our nervous system.
He says that many homes keep the ra-
dio going practically all the waking
hours with all its cacophony of swing
music, "soap operas," murder myster-
ies, and such like. As a consequence,
repose and relaxation are becoming
scarcer among radio devotees, and this
takes its heavy toll of our nerves.

The "soap operas," which so many
millions of housewives and mothers
listen to all day long, abound in illicit
love, jangling and discordant matrimo-
nial triangles, jealousies, hatreds, and
murders aplenty. No one can listen to
these 15-minute high-tension episodes
week in and week out without definite
impairment of one's emotional balance.
They are merely the old yellow-back
novels and the 10-cent thrillers ether-
alized.—**Source Unknown**

"What is your age?" asked the
magistrate. "Remember," he cautioned,
"you are under oath."

"Twenty-one and some months,"
the woman answered.

"How many months?"

"One hundred and eight."

"Fellow citizens," cried the candi-
date, "I have fought against the In-
dians. I have often had no bed but the
battlefield, and no canopy but the
sky. I have marched over frozen
ground until every step has been
marked with blood."

A dubious voter interrupted, "Then
I'll be switched if you haven't done
enough for your country. Go home
and rest. I'll vote for the other fellow!"

A soldier, regaling a group of girls
with an exaggerated account of his
part in capturing a small town, said:
"Then an explosion tore up the main
street." The girls cried in unison,
"Goodness! And what did you do?"
Said the soldier's buddy, "He tore up
a side street."

IMPROVED ALARM CLOCK

"Aha," said the boss, "I'm glad to see
that you come to work on time now."

Elmer: "Yes, sir. I've bought me a
parrot."

Boss: "A parrot? What on earth for?
I told you to get an alarm clock."

Elmer: "Yes, I know, and I did. But
after a day or two I got used to the
alarm and it didn't wake me. So I got
the parrot. And now when I go to bed
I set the alarm and put the parrot's
cage nearby. What that bird says when
the alarm goes off would wake up
anybody." —**Lutheran Men**

A Page For Youth...

Homer Larsen, Editor

A former Dana student, Paul J. Nyholm, now with the armed forces, saw the following "ten reasons" while he was in Korea. Together with some of his buddies he made a copy of them and placed them in a barrack in Japan where he is now stationed.

Ten Reasons Why I Swear

1. It pleases mother so much.
2. It is a fine mark of manliness.
3. It proves I have self control.
4. It indicates how clearly my mind operates.
5. It makes my conversation so pleasing to everyone.
6. It leaves no doubt in anyone's mind as to my good breeding.
7. It impresses people that I have more than ordinary education.
8. It is an unmistakable sign of culture and refinement.
9. It makes me a very desirable person among women and children and in respectable society.
10. It is my way of honoring God who said, "Thou shalt not take the name of the Lord thy God in vain."

A LEAGUER'S REACTION

A few weeks ago we wrote an article on the subject, "Mother, May I Join the Rainbow." At that time we asked for reactions. Thus far we have heard from only two of our readers. We print their reactions in this issue.

A mother states: "Thank you for a very fine article on the Rainbow problem. It has been a problem in our home and this article will be of great help to us."

A leaguer writes: "I have just gotten through reading your story, 'Mother, May I Join The Rainbow?' I was very angry about the things you wrote in the article about the Rainbow girls and also the Eastern Star and Masons. You may have guessed the reason why I didn't like your article. You see, I am a member of the Rainbow. I have been a member since 1952 and I think that it is really wonderful. Many of the things that you yourself wrote are false. We do believe in Jesus Christ. If you were a member of the Masons you would know that you made a great mistake in writing that article. I hope that you will never print anything like that again in the Ansgar Lutheran."

Let it be said that we believe the things stated in article were not only the viewpoint of the editor this is the viewpoint of our United Evangelical Lutheran Church. Let us quote the fifth point in the Minneapolis Theses to which our synod subscribes:

"These synods agree that all such organizations, societies, secret or open, as are either avowedly religious or practice the forms of religion without confessing a matter of principle the Triune God or Jesus Christ as the Son of God, come into the flesh, and our Salvation from sin, or teach instead of the Gospel, salvation by human works or morality, are anti-Christian and destructive of the best interests of the Church and the individual soul, and that, therefore, the Church of Christ and its congregations can have no fellowship with them. They agree that a Lutheran synod should not tolerate pastors who have affiliated themselves with any anti-Christian society. And they admonish their pastors and congregations to testify against the sin of lodge-ry, to put forth earnest efforts publicly and privately to enlighten and persuade persons who are members of anti-Christian societies, to sever their connection with such organizations."

FROM SPENCER, IOWA

The Bethany Luther League at Spencer, Iowa, had its annual meeting reviewing the past year. The league is small because so few have been confirmed last years. The average attendance is 12. During the year the leaguers gave a day's wages to their organization. They put up road markers for the church. They also installed a tract rack in the church and they kept the rack supplied with good tracts. They helped a film strip projector and screen. They were hosts of the Iowa District Luther League convention in the Fall. They also sponsored an American Lutheran Conference youth rally of some 24 congregations last spring. At the end of 1953 they played **The Dust of the Road** for family night of the congregation. This was so well received that they were requested to play it for the whole congregation a Sunday morning after the service.

The past year the league meetings have been held from 5 to 7 every other Sunday. This has been the best meeting time the league has had. After the program three leaguers change off serving supper. That enabled the group to have the evening free with their families.

The programs have been panel discussions, Bible studies, or discussions on some subject pertaining to Christian life and conduct.

Letters to the Editor

RAINBOW GIRLS

Editor:
The Ansgar Lutheran just came and down to read it. In it I found article by the Rev. Homer Larsen, "Shall I Join the Rainbow?" I have before have I written in, but not this time. I thought the Ansgar Lutheran printed only the truth, but it's not to anyone that is a member of one of the named organizations that Homer Larsen doesn't know what he is talking about. I am a member of East Star and I am proud of it. But it is NOT a religion—it is a fraternal organization, and it is in no way supposed to take the place of church. NOTHING can take the place of church. Is it wrong to have an organization work with Church? It seems to me that other groups often refer to them in their activities, and aren't condemned. Then why condemn East Star, Rainbow, Masons and DeMolay? We have ministers as members of East Star and surely they would not have withdrawn their membership if Homer Larsen's charges were true. East Star has done a lot for me that that other organization could have done, but I know that if more young people belonged to Rainbow and DeMolay it would be a better place to live.

Respectively yours,
Mrs. Willard Dethlefsen

LWR THANKSGIVING DRIVE

(Continued from page 6)

These receipts broke all previous records for special drives by LWR, setting the 1952 record of 2,035,592 dollars by about 29 per cent, Mr. Conrath added.

Expressing that the substantial increase in contributions to the clothing drive was due to a number of factors, he said the two most important reasons were the support of Missouri churches and congregations and "better organization and harder work generally" on the part of all the congregations cooperating in the appeal.

The congregations of the Lutheran Church-Missouri Synod, which participated in the LWR drive for the first time, were encouraged to do so by the synod's Board of World Relief, which Mr. Conrath explained.

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P. V. Hansen

World Council of Churches

Dear Sir;

In your editorials and comments I note with interest the comment on World Council of Churches, etc., who are members and who are not.

As I attend mixed groups, such as Christian Businessmen's Assn. and Gideons, I have the same reaction, but still believe that as a Lutheran Christian, I may quietly witness for my Lord. I learn from them, and with them, tolerance, without losing sight of my Lutheran faith; in fact, it strengthens it.

Yours in Christ,
Ernest E. Petersen
2012 Carmel Ave.
Racine, Wis.

THE CROSS WAS NOT CONSUMED

Dear Editor,

In the early hours of New Year's Day, 1954, as William Shields was driving home from a celebration, he crossed the intersection of Linwood Boulevard and the Paseo in midtown Kansas City. He halted his car at the southeast corner and raced toward the small white chapel of St. George. The doors were ajar and crimson flames were running through the interior. A shadowy figure leaped from the entrance just as Shields arrived. They tussled, but the youth escaped into the darkness of early morning.

The little Episcopal church was thoroughly gutted by the flames, and only the frame and stucco walls remained standing. The inferno had eat-

en through a loss of \$80,000 in expensive interior furnishings and the building itself, although the adjoining church offices and parish house remained unharmed. Six pumper trucks and two hook-and-ladder trucks brought the blaze under control in thirty minutes, but the major damage had already been done when they arrived.

Despite the flames leaping about it, the proud white steeple bore its cross aloft, and it remained unscorched throughout the blaze. Here an inanimate edifice bore a stronger witness of the power of the cross over strife, corruption, and crisis, than many a living Christian. Even on the threshold of death, with satanic forces eating at its roots, the cross did not fall.

It was strengthening to see that cross. It reminds us that flame, flood or agony cannot cause a true Christian's faith to topple. It is as the immaculate cross atop the gutted remains of St. George's Episcopal Church—firm, unflinching, and continually a witness for the Christ that gave it hope for life everlasting!—A Reader from Kansas City, Mo.

MANAGER WANTED—Supervision of 22 guest Lutheran Home for the Aged, Edmore, Michigan. Residence at the home, opening May 1, 1954. Social Security benefits. For further details if interested contact S. M. Brock, Ionia, Michigan.

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TRAVEL TO DENMARK

ACKNOWLEDGMENTS

	Total Received	Child- ren's Homes	School Fund	General Fund	Home Mission	Indian Mission	Utah Mission
Total Budget	197567.00	15600.00	80000.00	24747.00	36643.00	7650.00	1542.00
Previously acknowledged	116563.22	14803.05	41340.96	12639.16	20239.69	6517.26	1571.76
Orum, Nebr., Immanuel Luth. Church	19.20						
Blooming Prairie, Minn., Trinity Luth. S. S., offering at Christmas program	35.18	35.18					
Blooming Prairie, Minn., Trinity Luth. Church	17.30		10.00	7.30			
Blooming Prairie, Minn., Trinity Luth. Church, Christmas Day offering	58.05				58.05		
Edmore, Mich., Our Savior's Luth. Church	79.82	25.31	25.00		20.00	9.51	
Irene, S. Dak., Turkey Valley Luth. Church, contents of birthday bank	11.85					11.85	
Shennington, Wis., St. Peter's Luth. Church	32.44	32.44					
Flaxton, N. Dak., United Luth. S. S., Christmas offering	95.00	95.00					
Harlan, Ia., Immanuel Luth. Church	305.00		100.00	55.00	100.00		
Westbrook, Me., Mr. and Mrs. Henry M. Thompson	25.00	25.00					
Minneapolis, Minn., Dr. and Mrs. Reuel I. Lund in memory of N. G. Hansen	2.00						
Oakland, Calif., S. S. of Our Savior's Luth. Church, Christmas offering	64.33	64.33					
Blair, Nebr., the Danish Ladies Aid in memory of Mrs. Lars Paulsen	3.00						
Fremont, Nebr., Evening Churchwomen and Willing Workers of First Luth. Church	36.30					36.30	
Oyens, Ia., Chris Kloster and Tina Miller family of Gethsemane Church, in memory of Mrs. Chris Juhl, Marcus, Ia.	5.00						
Atlantic, Ia., St. Paul's Luth. Church	600.00	25.00	400.00	25.00	50.00	40.00	10.00
Green Bay, Wis., Bethel Luth. Sunday School	10.00	10.00					
Petaluma, Calif., Mrs. Mary Colin in memory of Peter Henriksen	1.00				1.00		
Petaluma, Calif., in memory of R. O. Waldemar, \$5 from Mr. and Mrs. L. Minogue, Watsonville, Calif., and \$5 from Mrs. Anna Waldemar, mother	10.00				10.00		
Farmington, Minn., Farmington Luth. Church	500.00		300.00	50.00	50.00	50.00	
Easton, Calif., Chris P. Friis of Immanuel Church	20.00			20.00			
Sleepy Eye, Minn., Trinity Luth. Church Christmas offering	101.40		50.70		50.70		
Sleepy Eye, Minn., Trinity Luth. Church	168.97			36.60			
Lincoln, Nebr., Our Savior's Luth. Sunday school	31.17				31.17		
Hartland, Wis., Our Savior's Luth. Church	275.00	25.00	150.00	25.00	25.00	25.00	
Albert Lea, Minn., Lena Andersen in memory of J. C. Larsen	5.00						
Portland, Ore., Bethany Luth. Ladies Aid	115.00	30.00	15.00		40.00		10.00
Oyens, Ia., Gethsemane Luth. Church	54.00		30.00		20.00		
Minden, Nebr., Bethany Luth. Church	137.80		100.00		37.80	4.00	
Ruskin, Nebr., Bethany Luth. Church	299.61		84.40		84.41		
Ruskin, Bethany Luth. Church	604.97	96.97	200.00	100.00	108.00	70.00	10.00
Castro Valley, Calif., Faith Luth. Church	100.00		50.00		25.00		
Abdal, Nebr., Bethel Luth. Church	189.61	100.00					
Jacksonville, Ia., Bethlehem Luth. Church	300.00	150.00		50.00	50.00		
Luck, Wis., in memory of Mrs. Earl Larson: Mr. and Mrs. J. H. Jensen, Mr. and Mrs. M. G. Christensen, Mr. and Mrs. Einer Nielsen and Louise Jensen	4.50	4.50					
Owatonna, Minn., in memory of Charles Smith: Alfred Andersen \$1, Mr. and Mrs. Armin H. Hellpap \$2	3.00						
Caruthers, Calif., Our Savior's Luth. Sunday School	28.10	28.10				1.00	
Luck, Wis., the Luth. S. S. birthday collection	4.85						
Staplehurst, Nebr., Our Savior's Luth. S. S.	15.00	15.00			4.85		
Luck, Wis., Luck Luth. Church	27.20	27.20					
Cushing, Wis., Loyal Workers of First Ev. Luth. Church	40.00		20.00		20.00		
McNabb, Ill., McNabb Luth. Church	75.00		50.00	25.00			
Selma, Calif., Pella Luth. Church	175.00	100.00		25.00	25.00		
Council Bluffs, Ia., Our Savior's Luth. Church	250.00	15.00	125.00	25.00	25.00	25.00	10.00
Hamlin, Ia., Hamlin Luth. Church	113.60	13.60	60.00		20.00		
West Branch, Ia., Bethany Luth. Church	350.00	25.00	175.00	100.00	25.00	25.00	
Neenah, Wis., Our Savior's Luth. S. S., Christmas program offering	73.33	73.33					
Bowbells, N. D., Bethlehem Luth. Ladies for the Elk Horn and Oaks Homes	10.00	10.00					
Kenmare, N. D., Nazareth Luth. Church	500.00	40.00	250.00	50.00	50.00	50.00	10.00
Calgary, Alberta, Can., Sharon Luth. Church	400.00		200.00	50.00	50.00	50.00	
Selma, Calif., Pella Luth. Sunday School	5.00	5.00					
Penn Yan, N. Y., St. Paul's Ev. Luth. Church	331.00		250.00		26.00		
Penn Yan, N. Y., St. Paul's Luth. Sunday School	82.12	82.12					
Racine, Wis., Gethsemane Luth. Church	921.00						
Kansas City, Mo., Lyda A. Jensen and Mrs. E. L. Erlander, Beresford, S. D., in memory of the late Mr. and Mrs. John C. Jensen, Audubon, Ia.	100.00	25.00	25.00		25.00		
Westbrook, Me., Trinity Luth. Church	349.57		95.00				
Ord, Nebr., S. S. of Bethany Luth. Church, contents of Birthday Bank	8.00					50.00	
Ord, Nebr., Bethany Luth. Church, offering at Christmas program	28.00	28.00				8.00	
Waupaca, Wis., Trinity Luth. Church	537.49	37.49	250.00	100.00	100.00		
Northgate, N. Dak., Mr. and Mrs. Alfred Heth of Community Luth. Church	10.00				10.00		
Greenville, Mich., St. Paul's Luth. Church	100.00		50.00				
Milwaukee, Wis., Kingo Luth. Church, a late offering	2.00					25.00	
Hamlin, Ia., Hamlin S. S., part of Christmas offering	5.50						
Coulter, Ia., Nazareth Luth. Church	500.00		250.00	50.00	100.00	5.50	
Minneapolis, Minn., Immanuel Luth. Church	150.20	15.00	45.00	15.00	45.20	4.50	1.50
Kenmare, N. D., Mrs. Clara Peterson in memory of Peter Peterson	8.33						
Salmonhurst, N. B., Canada, Bethany S. S., Christmas offering and contents of Birthday Bank	1.00				1.00		
Viborg, S. D., Pastor H. S. Madsen and family of Spring Valley Church in memory of Paul Paulsen, Viborg	14.00	14.00					
Owatonna, Minn., S. S. of Our Savior's Luth. Church, Christmas offering	2.00				2.00		
Green Bay, Wis., Bethel Luth. S. S.	41.62	35.75					
Del Rey, Calif., Pella Luth. S. S., Christmas Tree offering	50.00	50.00				5.87	
	25.45	25.45					
TOTAL	126218.08	15836.82	45051.06	13498.06	21529.87	7083.40	1623.26

SPECIAL MISSIONS

	Total Received	Japan Mission	South Amer. Mission	Santal Mission	Sudan Mission	Jewish Mission	China Mission	L.W.A. Mission	Gen. Fol. Miss.
Previously acknowledged	43943.34	11979.00	9332.94	10298.10	8996.63	597.28	389.04	1944.35	4
Blooming Prairie, Minn., Trinity Luth. Church	20.00				20.00				
Morgan, Minn., Bethany Luth. Church	59.37	14.85	14.84	14.84					
Shennington, Wis., St. Peter's Luth. Church	25.00	5.00	5.00	5.00	5.00	5.00			
Harlan, Ia., Immanuel Luth. Church in memory of Henry Hansen	30.00	10.00	10.00						
Westbrook, Me., Mr. and Mrs. Henry M. Thompson	15.00	5.00			10.00				
Spencer, Ia., Bethany Luth. Sunday School	10.00				5.00				
Moorhead, Ia., Mary Johnson of Bethesda Ladies Aid	9.55							5.00	
Atlantic, Ia., St. Paul's Luth. Church, offering at Inadomi meeting	5.00	5.00			9.55			10.00	
	25.93	25.93							

Waukegan, Ia., Bethlehem Sunday School	14.92				14.92				
Waukegan, Minn., Farmington Luth. Church	100.00							100.00	
Waukegan, Calif., Chris P. Friis	20.00	5.00	5.00	5.00	5.00				
Waukegan, Calif., A. C. Rosendahl	50.00	10.00	20.00		20.00				
Waukegan, Calif., Stanley Rosendahl	10.00	5.00	5.00						
Waukegan, Calif., Mrs. Sorensen \$1 in memory of Mrs. P. C. K. Petersen and \$1 in memory of Mr. and Mrs. Jens Juhl and Chris Juhl	2.00							2.00	
Waukegan, Minn., Mr. and Mrs. Victor Oxentenko	80.00	20.00	20.00	20.00	20.00				
Waukegan, Minn., Trinity Luth. Church	41.50							41.50	
Waukegan, Minn., Trinity Luth. Church, offering at Dr. Petersen's meeting	43.56			43.56					
Waukegan, Ia., Ebenezer Luth. Church	24.41							24.41	
Waukegan, Minn., in memory of Charles Smith*	23.00	5.75	5.75	5.75	5.75				
Waukegan, Wis., Trinity Luth. Sunday School	37.28			37.28					
Waukegan, Colo., Bethany Luth. Church and Altura Luth. Church, offering at the Mrs. Inadomi meeting by the Couples Club	23.73	23.73							
Waukegan, N. J., Pastor and Mrs. Edward A. Hansen in memory of Pastor Sherman Bondo and Mr. Albert Hansen	20.00	5.00	5.00	5.00	5.00				
Waukegan, Minn., Mrs. N. Chris Nelson	5.00				5.00				
Waukegan, Minn., Mrs. J. P. Sorensen	5.00				5.00				
Waukegan, Minn., Main Street Luth. S. S. for the LWA Milk Fd.	66.80							66.80	
Waukegan, Alberta, Can., Mr. and Mrs. T. A. Petersen in memory of Carl Iversen, Elk Horn, Ia.	5.00			5.00					
Waukegan, Wis., Kingo Luth. Church	100.00							100.00	
Waukegan, Wis., S. S. of Our Savior's Luth. Church, contents of Birthday Bank	10.06							10.06	
Waukegan, Alberta, Can., Bethany Luth. Church	9.00	2.00	2.00		5.00				
Waukegan, Falls, an unnamed giver	10.00	5.00	5.00						
Waukegan, N. Y., St. Paul's Ev. Luth. Church	30.00							30.00	
Waukegan, Nebr., Emmaus Luth. S. S., LWA Milk Fd.	18.03							18.03	
Waukegan, Ia., the Christian Church offering at lecture by Pastor F. W. Thomsen	24.00		24.00						
Waukegan, Calif., Pella Luth. S. S., LWA Milk Fd. \$1	27.10				26.10			1.00	
Waukegan, Lake, Ont., Canada, Salem Luth. Church	27.60			27.60					
Waukegan, Me., Trinity Luth. Church	179.45		40.00					139.45	
Waukegan, Wis., St. Mary's Luth. Church	183.74							183.74	
Waukegan, Nebr., Alfred Aagaard	5.00				5.00				
Waukegan, Wis., Trinity Luth. Church	135.40							135.40	
Waukegan, Wis., Trinity Luth. Ladies Aid	175.74	75.74						100.00	
Waukegan, Ia., Hamlin S. S., part of Christmas offerrig	5.00			5.00					
Waukegan, Ia., Pastor and Mrs. Anders Hansen	30.00			15.00	15.00				
Waukegan, Minn., Immanuel Luth. Church	10.00							10.00	
Waukegan, N. Dak., Mrs. Clara Peterson in memory of Peter Petersen	12.00		6.00		6.00				
Waukegan, Valley, S. D., Spring Valley Luther League	5.00		5.00						
Waukegan, N. D., Mr. and Mrs. J. B. Schou	400.00				400.00				
Waukegan, Bay, Wis., Bethel Luth. Sunday School	25.00							25.00	
Waukegan, Ia., Bethesda Luth. Church	50.00							50.00	
TOTAL	446187.51	12202.00	9505.53	10487.13	9593.79	607.28	389.04	2996.74	406.00

* Owatonna, Minn., in memory of Charles Smith: Earl Jensen family, Mrs. Julius Jensen, Arthur Jensen, Arnold Waynes, Wilford Nelsons, Merrill Jensens, Charles Heaths, Peter Brosens, Hans Meland family, Al Mickelsen family, Mrs. Lars O. Meland, Martin Meland family, Ed Rypke family, Lewie Olsens, Amos Smith, Henry Jensen and Lyman Jensen families, Nels Lein family and Danny Meixner, Selmer Petersen, Edward Ringhofer, Emil Platek. \$23.00 for the foreign missions.

CHURCH AND SCHOOL DRIVE

	Total Received	Dana Building Fund	Church Extension Fd.
Previously acknowledged	205642.82	123279.91	82362.91
Waukegan, Wis., Bethel Luth. S. S.	15.00	7.50	7.50
Waukegan, Ia., Ebenezer Luth. Church	23.29	11.65	11.64
Waukegan, Wis., Kingo Luth. Church	100.00	50.00	50.00
Waukegan, Me., Trinity Luth. Church	200.00	100.00	100.00
Waukegan, Ia., Elk Horn Luth. Church	500.00	300.00	200.00
Waukegan, Ia., Bethesda Luth. Church	100.00	50.00	50.00

Total 206581.11 | 123799.06 | 82782.05

LAUNDRY AND EQUIPMENT, OAKS, OKLA.

Previously acknowledged	\$199.89
Blair, Nebr., Miss Grace Hansen, a thanks to Mrs. Russell and the girls	2.00
Total	\$201.89

Received with thanks.

Blair, Nebraska, January 14, 1954.

H. J. Hansen, Treasurer.

News and Notes

(Continued from page 10)

Minneapolis, Minn. The Lutheran Bible Institute, with branch schools in Seattle, Los Angeles and New Jersey, passes a significant milestone on February 4 when it enters its thirty-fifth year.

The Lutheran Bible Institute is devoted to Bible study and missionary training, designed to be practical and useful in the day-to-day life of every student, with emphasis on the Christian duty to understand the world in which they live and work. The Northwest

Extension in Seattle, Washington, the Southwest Extension in Los Angeles, California, and the Eastern Extension in Teaneck, New Jersey, have similar background, ideals and policy, each under the supervision of a regional board patterned after and directly responsible to the LBI administration in Minneapolis.

The board of trustees is elected by the LBI association. This board is composed of twelve members, six pastors and six laymen, from congregations of various Lutheran synods. The present faculty with twenty-two ordained Lutheran pastors, are members respectively of the Augustana Luther-

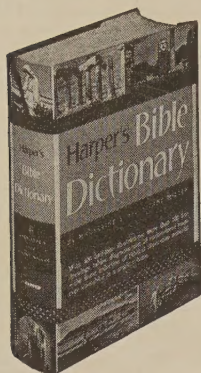
an Church, Evangelical Lutheran Church, United Evangelical Lutheran Church, American Lutheran Church and Lutheran Free Church.

The LBI Home Study Correspondence Department last year enrolled 10,284 new students to study the Bible by mail. The courses were used in 386 groups. Since the beginning of this department in 1930, there have been 38,613 students enrolled.

The LBI Day Schools have enrolled this past year 627 students. The total enrollment in the Minneapolis school last year was 392; 52 graduates received their diplomas.

ADVENTURES IN READING . . .

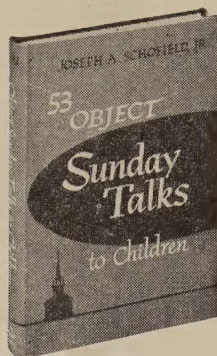
The books listed below are outstanding examples of Christian literature—excellent as additions to your own library, unsurpassed as gifts to friends and loved ones. Place your order, today, for several of these books.



HARPER'S BIBLE DICTIONARY
By Madeleine S. and J. Lane Miller

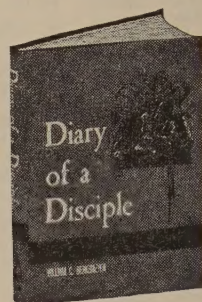
Harper's Bible Dictionary is the finest collection of Biblical illustrative material ever assembled in a single volume. It includes 400 half-tone illustrations, more than 100 line-drawings, tables, diagrams, and 16 multi-colored maps. Excellent for young and old.

\$7.95



53 OBJECT SUNDAY TALKS TO CHILDREN
By Joseph A. Schofield, Jr.

Here are 53 Bible-centered, Christ-honoring object talks—designed to arouse and hold the interest of the child. All use simple or easily prepared objects, all are truly Christian. **\$1.75**



DIARY OF A DISCIPLE
By William C. Berkemeyer

A Lenten devotional book in diary form, this volume leads us in imagination to the viewpoint of an unknown witness faithfully recording the miraculous events of Gospel time. The diary entries, forty in number, are designed to be read each of the forty days of the Lenten season.

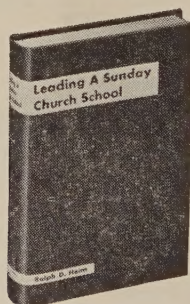
\$1



HURLBUT'S STORY OF THE BIBLE
By Dr. Jesse Lyman Hurlbut

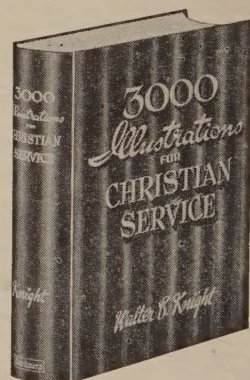
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Designed to fill a very practical need, this new book will be helpful to Sunday School superintendents and pastors. It is an excellent study of both the details and the principles involved in the leadership of a Sunday Church School. **\$4.75**



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